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Enlightenment in the West.



THE best works of Nature are those which she takes a long time to produce: and the longer the time the more solid and enduring the production.

As illustrations of this, we have the mushroom, which is perfected in a night and which decays in a day; and the oak, which is perfected in a century and decays in a century. Also, the precocious, prize-winning youth in our schools, the pride of the educational fanatic, who is seldom heard of after the commencement exercises; while the "dullard," who was at the foot of the class, often becomes a Darwin.

Girls attain maturity sooner than boys; learn quicker, are brighter both in good and evil ways, and will in a competitive examination-race, outrun them; but alas, the unhealthy precocity ends like that of the mushroom, in early decay.

To be healthy and enduring, then, both physical and mental growth must be slow.

We would look upon a sudden, rap-

id spread of the Good Law here in the West as upon an ill abodance: as upon a christian prayer-meeting or revival: an horrible delusion that would end in a putrid reek: able only for the conception and maturation of "whited sepulchres."

We want no mushroom buddhists. The Good Law of the MASTER is not, in its ultimate effect, to be seen in sweet accents, but in sweet works: works that enlighten and uplift at home and abroad. It is our rule of life to let our neighbors imagine vain things and talk volubly and rhetorically about "theosophy" and "buddha-ism," about "Mahajana" and "Hinayana," while we quietly work for theosophy and the BUDDHA's good law and life.

We are aware of the fact that we hold "peculiar views:" for instance, that the Path of Salvation begins not in NIRVANA and ends on earth; but that it begins on earth and ends in NIRVANA; thus, that the way to enter that Path is to work humbly and patiently and silently in the sphere of life into which our Karma has cast us; to teach and to uplift those who have been cast thither with us; be they even naught but crawling, swimming, flying, or running beasts. We would fainer minister unto a sick dog than church-like babble about God and NIRVANA: for we would thus truly follow the GOOD MASTER and take a first,

decided step into the path to NIRVANA.

Among the finest sentiments in favor of the buddha-doctrine ever uttered in our hearing, were those of a fellow who, in himself, combined the trinity of miser, sneak-thief and black-mailer; and who, rather than give a beast a feed, would see it die. He loved to prate about MOKSHA, and to spin metaphysic cobwebs, out of which a jesuit, or a satan, could not, with any grace, have extricated himself. And that fellow was but a single one out of a legion like himself.

Now, the Good Law, to make itself felt must exist, first, as *knowledge* in the memory of the Outer man; and second, as *intelligence* in the Inner man; and, third, as *wisdom* in the Whole man.

Hence we have to look, in order, for the knowledge of it; for the love and exaltation of it; and, for the practice of it; whereby it becomes grounded in the very life of the Ego, and out of which it can never be rooted by any force, and by which it is made manifest in future enfleshments as high insight: the puzzle of religious ignorants and materialists alike, leading them to prattle about "gifts of God" and "parental heredity."

We have lately been looking into some of the word-books in our library, compiled by western scholars, to find evidences of the growth of the *knowledge* of the Good Law within our heathenish, materialistic, yet progressive, christendom. And we are well pleased with what we have found.

In the older word-books the TATHAGATA's name and Noble Doctrine are not even mentioned, and for the all-sufficient reason that their compilers had never heard of them. But in the newer word-books they appear, accompanied by false, or half-correct, or strikingly exact and good, definitions and explanations. And we look upon these last, as evidences of progress toward a general acceptance of the Doctrine of Enlightenment by the coming generations of the western world.

We will now cite some of the older and newer definitions and explanations, and thus enable our readers to see for

themselves how much has been gained in less than half a century.

In Benard's Dictionnaire Classique Universel we read:

"BOUDDHA: the indians designate by this name the Supreme Being."

In Boiste's Dictionnaire Universel:

"BOUDDHISM: the religion of Boudhah; a sect analogous to lamaism; a reform of brahmanism."

In the Dictionnaire de la Conversation et de la Lecture (50 volumes. 1833):

"BOUDDOU: the name given to a divinity of the siamese, who resembles somewhat the greek Mercury, and who, according to the report of Clement of Alexandria, is the founder of the gymnosophistic sect," etc.

In Webster's Dictionary (1st. edit.): BOODH: in Eastern Asia, a general name for the divinity.

BOODHISM: a system of religion in Eastern Asia, embraced by more than one third of the human race. It teaches that, at distant intervals, a Boodh, or deity, appears, to restore the world from a state of ignorance and decay, and then sinks into a state of entire non-existence, or rather, perhaps, of base existence without attributes, action, or consciousness. This state called Nirvana or Nieban, is regarded as the ultimate supreme good, and the highest reward of virtue among men.

Four Boodhs have thus appeared in the world, and passed into Nirvana, and the last of whom, Gautama, became incarnated about 600 B. C. From his death, in 543 B. C., many thousand years will elapse before the appearance of another; so that the system, in the mean time, is practically one of pure atheism. The objects of worship, until another Boodh appears, are the relics and images of Gaudama."

In Worcester's Dictionary (1881):

BUDDHA: a pagan deity whose image is represented by a human figure, and who is worshiped by the greater part of the inhabitants of Asia to the east of Hindostan.

"BUDDHISM: the worship of the pagan deity BUDDHA."

In the Supplement to this Dictionary, these definitions have been substituted by these:

"BUDDH. 1. One of the twenty-four sages or saints of buddhism, each of whom presides over one of the cycles into which time is divided."

"The glories and the sufferings of a Buddh."—E. Arnold.

2. The epithet is applied by way of pre-eminence to Suddharta Buddha (known also as Sakyamuni) after He had been purified by penance and victory over temptation. He was the son of a rajah of the sak-yas, a north indian tribe, born in the 5th century B. C., and was deified for his virtue, wisdom, and philanthropy.

BUDDHISM: the religious system based on the teachings of Buddha. Its supreme virtue is extinction of all desire; its supreme good, extinction of existence (Nirvana). Although originating in Hindostan, chiefly as a protest against caste, it has no longer any place there; but it is professed over all the east of Asia, its adherents being more numerous than those of any other faith."

We come now to the very latest and fullest definitions and explanations; namely those of Wm Dwight Whitney's "Century Dictionary" (1889), thus far the largest and fullest dictionary of the english language. As Prof. Whitney is professor of comparative philology and sanskrit in Yale University, it is only natural that the subject before us should receive a rather unbiased and scholarly treatment:

BUDDHA: [Skt. lit. the "Enlightened", pp. (for *budtha*) of root *budh* for *bhudh*, be awake, come to consciousness, notice, understand, etc., = Gr. root *Puth* in *Puthesthai*, find out; prob. = A. S. *beodan* (pp. *boden*), announce, offer, E. *bid*: See *bid*.]

1. An epithet, meaning the Wise or Enlightened one, applied to the historical founder of buddhism (according to some, in the 11th century B. C., but more probably in the 6th century), regarded by the buddhists as the fourth in a series of five messianic Buddhas.

He was an indian prince of the Sakya tribe, and hence called Sakyamuni (the Sakya Sage), the name preferred in China and Japan. His original name was Siddhartha (literally, "the realization of all the meanings," that is, of the portents at His birth), that most used in Burma, Ceylon, etc., is Gautama or Gotama (literally, "Most Victorious"), the sacerdotal name of the sakya tribe.

2. One who attains to perfect enlightenment such as that ascribed to the founder of buddhism, and devotes his powers to the salvation of mankind.

Sometimes also *Boodh*, *Boodha*.

TREE OF BUDDHA, the bo-tree.

BUDDHAHOOD, the state or condition of a Buddha.

BUDDHASHIP, the condition of one who has attained enlightenment and become a Buddha.

BUDDHISM, the religious system founded by Buddha, or the Buddha, in India.

Its essential principles, in so far as they can be reduced to an occidental form of thought, are, that man is under the operation of certain inflexible laws, from which there is neither escape nor deliverance; existence under them is an evil; priestly rites and sacrifices are unavailing; death is no escape, but only a transmigration to an other form of existence; obedience to the moral laws—the practice of charity, temperance, justice, honesty, truth—insures a sojourn in Heaven, followed by a higher existence on the earth; disobedience insures a punishment in some of the innumerable hot and cold hells, situated in the interior of the earth or on its furthest verge, followed by a lower state of existence on earth; the supreme felicity to be attained by perfect obedience is the suppression of every passion and desire, and eventually Nirvana, or unconscious existence, if indeed Nirvana be not annihilation. In its original spirit agnostic if not atheistic, it has become modified in time, and now has its rites and temples, which vary in different nationalities and localities. From India buddhism spread over Ceylon, Java, Cochin-China, Burma, Tibet, Mongolia, Tartary, China, and Japan, but was stamped out in India by the rise of hinduism.*

Also spelled *Boodhism*.

BUDDHIST. I. One who professes buddhism; a follower of the religious system founded by Buddha. II. Of or pertaining to Buddha or buddhism.

Buddhist Architecture, the oldest and most characteristic nature and style of indian ecclesiastical architecture the earliest specimens dating from 250 B. C. and prevailing wherever buddhism has been established. Buddhist architectural monuments may be classed in five groups: *a.* Stambas or lats, pillars bearing inscriptions on their shafts, with emblems or animals on their capitals. *b.* Stupas or topes, larger towers, some built in the form of a hemisphere, oth-

*Mohammedanism, rather.—ED.

ers partly cylindrical and finished at the top with either a flat circle or a jointed dome-like terminal. The topes were crested in honor of some sacred event or place, and are sometimes employed to contain relics of Buddha or of a saint. In the latter case the tope is called a Dagoba. *c.* Rails formed of elaborately sculptured pillars, built around topes, temples, and other sacred objects. *d.* Chaitya halls, cut out of the living rock, and corresponding closely in plan with christian churches. The position of the altar or relic-casket, aisles, and apse are frequently the same in both. *e.* Viharas, or monasteries, originally built of red sandal-wood, but in exceptional circumstances excavated from the solid rock, with halls having their ceilings supported by elaborately sculptured pillars cut from the natural rock, and surrounded by a number of small sleeping-cells. A characteristic of the buddhist style is the pseudo-arch, formed of courses of stones each overlapping that below it till the two sides approach so closely, that the opening at the top can be covered by a single stone.

NIRVANA. Skt. blowing out, as of a light; extinction. In buddhism, the condition of a Buddha; the state to which the buddhist saint is to aspire as the highest aim and highest good.

Originally, doubtless, it was extinction of existence, Buddha's attempt being to show the way of escape from the miseries inseparably attached to life, and especially to life everlastingly renewed by transmigration, as held in India. But in later times this negation has naturally taken on other forms, and is explained as extinction of desire, passion, unrest, etc.

Rhys-Davids writes: "What then is Nirvana, which means simply extinction; it being quite clear, from what has gone before, that this cannot be the extinction of a soul? It is the extinction of that sinful, grasping condition of mind and heart which would otherwise, according to the great mystery of Karma, be the cause of renewed individual existence. That extinction is to be brought about by, and runs parallel with, the growth of the oppo-

site condition of mind and heart; and it is complete when that opposite condition of mind and heart is reached. Nirvana is therefore the same thing as a sinless calm state of mind; and, if translated at all, may best, perhaps, be rendered holiness: Holiness, that is, in the buddhist sense, perfect peace, goodness, and wisdom."

Encyc. Brit., iv. 434: "Buddhism does not acknowledge the existence of a soul as a thing distinct from the parts and powers of man which are dissolved at death, and the Nirvana of buddhism is simply extinction."

NARAKA. In post-Vedic Hind. myth. and in buddhism, the place of torture for departed evil-doers, represented as consisting of numerous hot and cold hells, which have been variously described.

[Curious, is n't it? that the european theosophists Boehme (17th century) and Swedenborg (18th century) describe these hot and cold hells as the abodes of "devils," "damned souls," and "hellish worms."—ED. RAY.]

KARMA. Skt. *Karman*, act, action, work, fate, as the consequence of acts. 1. In hindu religion, one's action or acts considered as determining his lot after death and in the following existence; the aggregate of merits and demerits of a sentient being in one of his successive existences. 2. In theosophy: *a.* The doctrine of fate, destiny, or necessity as an invariable sequence of cause and effect; the theory of inevitable consequences. *b.* In the concrete, the result of one's actions; that which happens to one for better or worse, in matters over which one may not exercise any choice or volition.

E. B. Taylor, Prim. Culture, II. 11: "The buddhist theory of Karma or Action, which controls the destiny of all sentient beings, not by judicial reward and punishment, but by the inflexible result of cause and effect, wherein the present is ever determined by the past in an unbroken line of causation, is indeed one of the world's most remarkable developments of ethical speculation."

KARMIC. I. of or pertaining to the doctrine of Karma: as, Karmic laws or principles. 2. Affected or de-

terminated by Karma : as, Karmic consequences of an action.

A. P. Sinnett, *Esoteric Buddhism*, XI: "Thus, on a careful examination of the matter, the Karmic law will be seen not only to reconcile itself to the sense of justice, but to constitute the only imaginable method of natural action that would do this."

METEMPSYCHOSIS. Transmigration of the soul ; the passing of the soul of a person after death into another body, either that of a human being or that of an animal : a doctrine held by various ancient peoples and by Pythagoras and his followers, and still maintained by brahmans and some others : also loosely used of such a transfer of a soul of a living person.

Sir T. Browne, *Religio Medici*, I. 37: "I cannot believe the wisdom of Pythagoras did ever positively, and in a literal sense, affirm his Metempsychosis, or impossible transmigration of the souls of men into beasts.

METEMPSYCHOSE. To transfer from one body to another, as the soul : cause to undergo metempsychosis.

Peacham, *Blazoning* : "The souls of usurers after their death Lucian affirms to be metempsychosed, or translated into the bodies of asses, and there remain certain years for poor men to take their pennyworth out of their bones."

REINCARNATION. The act or state of being incarnated anew ; a repeated incarnation ; a new embodiment.

TRANSMIGRATION. The supposed passing of the soul into another body after death.

In life's next scene, if transmigration be,
Some bear or lion is reserved for thee.
—DRYDEN.

E. B. Taylor, *Prim. Culture*, II. 2: "The theory of the transmigration of souls, which has indeed risen from its lower stages to establish itself among the huge religious communities of Asia, great in history, enormous even in present mass, yet arrested and as it seems henceforth unprogressive in development ; but the more highly educated world has rejected the ancient belief,

and it now only survives in Europe in dwindling remnants."

[On the contrary : this doctrine is now rapidly spreading among the highly educated in Europe and America. The addition of distinctly buddhistic and brahmanical terms to the english language, as shown in the "Century Dictionary," is a most telling disproof of this author's statement.—ED. RAY.]

A glance at the extracts presented above, cannot fail to awaken the thinker to the fact that the buddhist doctrine, and, we hope, life, are gaining ground among the heathens. In time other words, like "Devachan," etc., will be added to the word-books ; and the compilers will cease to define "Nirvana" as "annihilation." Meanwhile, we are thankful for the progress that has been made.

Buddhist Convocations.

BY C. SAMERESINGHA.

THE THIRD CONVOCATION.

AFTER the close of the Second Convocation, Kalasoka reigned eighteen years and died. He had two sons, who conjointly ruled the land for twenty-two years. Subsequently there were nine brothers of the royal dynasty named Nandas, who in their turn governed for twenty-two years. The brahman Channakka put to death Dana Nanda, the last brother of the Nandas, and installed on the throne a prince of the Mowriya Dynasty surnamed Chandraguptha, who held the reins of government for a period of twenty-four years. On his death, his son Bindusara succeeded him and remained as emperor for twenty-eight years. Bindusara had one hundred and one sons, the issue of sixteen different queens, and amongst them, Asoka, who grew more powerful than the rest, conquered and slew almost every one of them, except prince Tissa, who became sub-king and afterwards resigned that post, that he might join the order of monks and pass the rest of his days in meditation and retirement. After a four years'

rule, Asoka's coronation was celebrated at Pataliputra with pomp and magnificence. His contemporary in Ceylon was Mutasiva. At this time a period of two hundred and eight years had elapsed since the death of our LORD.

Embracing the religious views of his father, Asoka at first adhered to the brahmanical faith, and continued for three years to bestow alms daily to sixty thousand brahmins of the royal household.

It happened that on one occasion, he observed from the upper pavilion of his palace their despicable doings, and enjoined his ministers to give them alms with great discrimination.

One day when the ministers of every religion were brought separately to his presence he discussed their tenets, gave them alms and dismissed them. He then entered the upper pavilion to enjoy the breeze, observed the samanera Niggrodha passing the palace square, invited him to his presence, and listened to his discourse. Niggrodha was a royal youth robed by Thera Maha Varuna. His father was Tumana, whom Asoka put to death and who was the eldest of the sons of Bindusara. Asoka was much delighted with his saintly deportment, and the doctrine he preached. The result of this interview was the conversion of Asoka to the buddhist faith.

From that time forward, the doors of the dining rooms of his palace were shut against the members of the brahmanical faith, and sixty thousand buddhist monks were daily fed by the king, within the walls of the palace. He founded a magnificent and extensive range of buildings, called Asokaramaya, after his own name, as a monastery for the accommodation of the sixty thousand buddhist monks supported by him. In eighty-four thousand towns and villages throughout all India, eighty-four thousand pagodas and an equal number of monasteries were built by his orders. He made his son Mihindu a monk, and his daughter Sanghamitta a nun, and did everything he could do, as a zealous supporter of SAKYA SINGHA.

At this time some of the ministers of

the brahminic faith who were no longer allowed to enter the court, applied to the buddhist monks for ordination, and most plausibly became members of that faith, and some, of their own accord, shaved their heads, put on the yellow robes, and exhibited a false coloring. These pseudo-monks then gradually mingled with the Brotherhood of the Select, gained access to the palace, and received their meals. They also had the impudence, when uninvited, to go and take their seats where the true monks would assemble to perform their rites; and by reason of the presence of the former, in such places, the latter were obliged to give up their duties and disperse.

Things had gone on in this way, for some time, when Moggalliputta Tissa Thera observed this change, and found it necessary to leave the Asokaramaya monastery, for a time. He went away and, for seven years, lived at the Ahoganga Mountain, leaving management and discipline in the hands of his disciple, Mihindu.

It was on account of these pseudo-monks, that the performance of the religious rites was suspended for seven years; and when the king was informed thereof, he at once despatched one of his ministers to Asokaramaya, to summon the monks to their duties. This minister who was somewhat deaf, and who did not distinctly understand the words of the king, felt reluctant to question him again on the subject. So before he set out, his brother officers, whom he consulted, explained to him that it was the order of the king, that he should go and tell the monks to perform their duties; and that he should carry out this order, as if he were to suppress a rebellion.

This foolish man went to Asokaramaya monastery, rang the bell, summoned the monks, and said that the king had sent him with orders to have the rites performed. But the monks objected, saying: "We will not perform the rites with the pseudo-monks." "I *will* have the rites performed!" exclaimed the angry minister; and thereupon, with his own sword, he decapitated several Elders, in the order in

which they sat. The monk, Tissa, the younger brother of the king, seeing this, instantly rushed up close to the minister, and placed himself on the seat next to the last Elder, now weltering in his blood. The minister, on recognizing Tissa, was struck with surprise and regret, which, however, soon gave place to fear and disdain; and as he had now lost his courage to continue the execution, he returned to the court, sword in hand, and reported to Asoka what he had done.

When Asoka heard of this tragedy, he became deeply afflicted, and his mind was in the utmost state of perturbation. He instantly hurried to the monastery, and inquired whether he or his minister was guilty of crime.

Some were of opinion that the king would merit the reward of that action; some that his minister would, and some that both would. On hearing these conflicting opinions, the king exclaimed, "How is it possible that there are none at present amongst the monks who can give a correct answer and remove my doubts." "Great king," answered the monks, "there is a monk named Tissa, son of Moggalli, the brahman, now at Ahoganga Mountain, who can remove your doubts, and restore you to the comforts of religion."

On that very day, Asoka dispatched four Elders, each attended by one thousand monks and four ministers with four thousand followers, and invited Moggalliputta Tissa Thera to come back. But he did not accept the invitation.

The king again dispatched eight Elders and eight ministers, each with a retinue of one thousand followers, with another invitation; but this met with no better result than the former. He then consulted the monks, and desired to know what he should do to get him back. "Illustrious monarch," answered the monks, "pray him to come back for the extension and protection of the Good Law." And the king did as directed: he dispatched sixteen Elders and an equal number of ministers, each with one thousand followers. On receiving this message the Elder immediately left the mountain, embarked

in the vessel sent by the king, sailed up the river Ganges and reached Patliputra. The king, on receiving the tidings of his arrival, was overjoyed; went out to meet him, walked in the river as far as he could, came back with him, took him to his pleasure-garden, gave him comfortable quarters, and asked him to remove his doubts about the crime committed by his minister. "Great king," questioned the Elder, "at the time you gave orders, did you express in words, or even harbor the idea, that the monks of the monastery should be killed?" "No," answered the king. "Then," said the Elder, "there can be no imputation of guilt to you, neither any ill reward, according to the following words of our LORD: 'The object of thought is the subject of an action, and the idea is first conceived in the mind, and then carried out into action either by word, deed or thought.'"

The king was greatly pleased with this explanation; and the Elder remained with him for seven days, and made him to some extent, conversant with the rules and doctrines of our LORD.

On the expiration of the seven days, the king went to Asokaramaya, and assembled there all the monks within an enclosed space, from which they could not get out without the knowledge of the guards placed by him. He then examined them; and the result of this examination was, that sixty thousand pseudo-monks were degraded and expelled.

He now ordered the monks to perform their rites, and went back to his palace; and as they had now no objection to it, they obeyed his orders. Their number on this occasion after the expulsion of the pseudo-monks was six millions.

Out of these six millions, Moggalliputta Tissa Thera selected, including himself, a thousand Arhats, well-versed in the doctrine of the Three Pitakas, and held a convocation at Asokaramaya, similar to those held by Mahakasyapa and Rewata in former days.

This was the Third Convocation; and the earth quaked at its close.



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"Man, as to ALL his Degrees (or Principles) existed similarly BEFORE his nativity as (he exists) afterward."—SWEDENBORG.

NOTES.



We wish to call the attention of our readers to Ernest M. Bowden's little work, "The Imitation of Buddha;" the advertisement of which we have gratuitously inserted in this issue. What a humanizing influence, what a noble use, this little volume would perform, were we to learn and to meditate upon its precepts! And how easy it would be to teach a child one sentence aday, and thus smoothen a little its pilgrimage through this Valley and Shadow of Death!

—The *Arena* for February contains an article from the pen of Mr Kinza Minamoto Hirai, headed "Religious Thought in Japan," which is a fine representation of the ethic faith of some of the educated Japanese. It is not shintoism, confucianism, taouism, or the Buddha-doctrine of Ancient India, or, of the Pitakas, but something undefinable else, which may be of use to minds like Mr Hirai's but can be of no use as a guide, to the rest of mankind. For the humanization of the carnivorous,

brutal mankind, be it in America, Europe, or Africa, something more definite than a "go-as-you-please" metaphysic *credo*, is of imperative necessity. Mr Hirai's definition of the word "Nirvana" is interesting, and might with exceeding profit be inserted into our word-books as a substitute for the hackneyed "annihilation."

"NIRVANA is nothing else than UNIVERSAL REASON, and the misunderstanding [of it] comes from the literal or exoteric interpretation of its attributes."

Mr Hirai has been officially invited to read a paper on buddhism at the Religious Congress to be held next summer at the World's Fair, and, as he is an enlightened and humane representative of Japan, he deserves the honor. This number of the *Arena* has also an article by the editor, headed, "Life of Charles Darwin," which contains a noteworthy statement made by that eminent naturalist himself; to this effect that in his youth he read, and almost knew by heart, Paley's works ("Evidences of Christianity," etc.); and that the logic of these delighted him. "I did not at that time," says Darwin, "trouble myself about Palay's *premises*, and, taking these on trust, I was charmed and convinced by the long line of argumentation." Here, in one brief sentence, the great naturalist gives us the kernel of all unbuddhistic, all pseudo-faith. If a man takes *premises on trust*, he may be "charmed and convinced" by the arguments of fanatic, priest, spook, or demon; and millions of men have been and are so. Then every "ism" becomes convincing. But what becomes of the distinctly human faculty? of Reason? Could the christian sect exist to-day if the women and children who compose it, had reason enough to examine the premises of its creed and scriptures? Darwin was probably unaware of the fact that our LORD SAKYAMUNI taught His disciples not to forget to examine the premises of every so-called philosophy and religion put before them. Had he been aware of it, it might have served to show him that Paley's "Evidences" are like the "evidences" of old wives' tales.

—Dr Adam Clark, who used to refuse to ask a blessing when pork was placed on the table, said that if he were to make an offering to the Devil it should be a roast pig stuffed with tobacco.

—The *Open Court* announces the important fact that a new Christ has appeared. His name is Harold Brodrick, and he has published two volumes of divine scriptures anent himself, entitled, "The Son of Man." As Christs are scarce we all hail this new savior of our *unsaved* world, and hope that he will be more successful than his predecessors.

—The *Californian Illustrated Magazine* for March has an illustrated article from the pen of the Rev. Dr F. J. Masters, a christian missionary among the chinese of San Francisco, entitled, "The Buddhist Hell." The illustrations that accompany the text are chinese, and have subscriptions like these: "A fiend thrusts a paricide into a caldron of boiling oil;" "a devil pounds an adulterous woman in a mortar;" "a woman who has been guilty of infanticide is imprisoned under a heavy bell;" etc. At the end of his article the writer groans the usual stereotyped missionary groan: "What a contrast to this dreary, hopeless, nihilistic faith of the BUDDHA, is the gospel of Him of Nazareth that brought life and immortality to light." But how *true* the faith of the BUDDHA! A few weeks ago a degraded negro, possibly insane, outraged and murdered a little white girl at Paris, Texas, "God's Country." He fled, was captured, and brought back. "There and then," says the *Congregationalist*, "12,000 persons, the school children included, they having been dismissed by the mayor's proclamation to witness the fiendishness, had gathered to take the negro's life. Placed upon a carnival float he was drawn through the streets of the city, then taken to an elevated scaffold, and there bound, and for 50 minutes tortured by having red-hot irons thrust against his body, his eyes burnt out, and his mouth opened with them and burnt, by the father and uncle of the murdered girl. Commencing with the

feet the brands were raised inch by inch until they were thrust against his eyes which were burned. Then, encouraged by the applause of the multitude, his tormentors poured kerosene over the victim, and cotton-seed hulls were placed beneath him, and he was burned to death, the people and the school-children fighting for the opportunity of insulting the charred remains." The *Independent* remarks: "The men that took him from the hands of the law and treated him with a refinement of cruelty such as would disgrace wild indians, were men of *culture and education*." The *Detroit Free Press* remarks: "If there is any place to which missionaries are sent, which stands more in need of the helpful and uplifting teaching which missions are *supposed* to bring than this Texas community, we are not advised where it is." Here is a chance for Dr Masters to add something to his study of the *buddhist* hell. For instance this: "Twelve thousand christian fiends torturing and burning a murderer."

—The *Weekly Review* has the following lines: "The Darwinian theory throws a curious side-light upon the re-incarnation fancies of buddhism and other eastern religions. Among the ancestral emotions which now and then awaken in the soul of a latter-day man there may be strange day-dreams of a poetic heathen, vindictive rages of an utter barbarian, mischievous impulses of a man-ape, and the secretive instincts of a night-prowling lemur: the presumptive forefather of our four-handed cousins.

—A writer in the *Agnostic Journal* reports an english lecturer and politician, David Urquhart, to have said, at the end of a lecture, that "personal cleanliness was so deficient among englishmen that it was impossible to enlighten their minds until their bodies were purified by a course of turkish baths." We wonder if this does not explain the mental darkness of hosts of persons in our own country.

—Here is an illustration of how the average newspaper editor appreciates occult matters: It is from the Fresno, California, *Expositor*: "The Astral

body, the Ethereal body, Fluidic body, the Wraith, the Doppleganger, the Astral man, the Linga sarira. . . . By the Shining Shield of Odysseus, the Beard of the Prophet, the Great Horn Spoon, and the Powers of Moll Kelly combined, if the brain pot that conceived this rigmorole of re-incarnation be not hung between the lugs of a multifarious and most discordant ass, there is no longer choice between cold mush and hard cider! Men and brethren, Sampson could have slain ten thousand philistines with the jawbone of him who framed the consecrated rot quoted. Surely the fool killer is a most laggard knave."

—Brother Kaung Hla Phru writes from Akyab, Further India: "I have had an attack of rheumatism, and this has prevented me from writing to you sooner, and telling you how much I appreciate your paper. . . . Our people still love the LORD, and not one of them has been perverted to christianism. It appears to me that our brethren would rather die than turn from the sublime law of our good LORD. Through the instrumentality of your distinguished countryman Col. Olcott, we have recently formed a branch of the Maha-Bodhi Society, and we are delighted with it, and hope that our Cause will flourish. Two monks have been sent to Buddha-Gaya to be trained for foreign missionary work. . . . I have started a newspaper in our language, and I find that your RAY helps me a good deal. Our people rejoice to hear of your good work among the heathens of America. . ."

—Philangi Dasa, the editor of this magazine, has been made a member of the Advisory Committee of the Religious Congress to be held in Chicago in connection with the World's Fair.

—Two brothers named Sampson, in business as potters at Edgerton, Wis., were so influenced by an ignorant and fanatic christian revivalist that they destroyed several works of art intended for the World's Fair. Imagine a buddhist destroying a work of art, be it jewish, mussulman, christian, aztec, egyptian, or the crude handiwork of a fijii-islander. Holy Devas!

—In *Luzac's Oriental List* we read: "Apart from the extra-canonical Niti-literature which appears to be the special growth of burmese buddhism, there are many other pali books unknown in Ceylon, but current in Burma, while Ceylon can boast of as many, or perhaps more, which are never heard of in Burma. Buddhaghosa's commentaries on many of the canonical scriptures of the buddhists, and his great work the Visuddhimaggo are well known in both countries; but the legendary history of his life and exploits as told in the Buddhaghosuppatti belong strictly to the pali literature of Burma, and even in that country manuscripts of it are rare. We owe an edition of the text, with an english translation and a full introduction giving an account of the vernacular works bearing upon the subject, to Mr James Gray, professor of pali in the High School, Rangoon. This book will be welcomed by pali scholars though some of them may not perhaps be willing to subscribe to the arguments which the editor brings forward in favour of the antiquity of the composition. They will also regret that the editor did not incorporate in his preface the account of Buddhaghosa given in the Mahavansa."

—In the *Home-Maker* there is an article on "Tea," in which Shen Kung a chinese scholar and philosopher, is quoted thus: "Tea is better than wine, for it leadeth not to intoxication; neither doth it cause a man to do foolish things, and repent thereof in his sober moments."

—A subscriber, who is a spiritualist, has sent us a pamphlet, headed, "An Open Letter from a Grandfather to his Grandson," in which we notice these kindly words:

"What time I have had to spare the last five or six years I have been missionarying myself with THE BUDDHIST RAY, a magazine published in California. I find much of it worthy of thought. Please find enclosed leaf. I think it one of the leaves of the Tree of Life for the healing of the nations;" etc.

This "Open Letter" was read by Miss L. Webster, a teacher of elocution, at Gould Hall, Boston, Nov. 30, 1892.

The Theosophist.

Eating and Sleeping Alone.

BY A BUDDHIST.

THE buddhist scripture, the Dhammapada, or the Path of Virtue, says: "He who without ceasing practices the duty of eating and sleeping alone, he subduing himself alone, will rejoice in the destruction of all desires, as if living in a forest."

Again the Dhammapada says: "Not to blame, not to strike, to live restrained under the law, to be moderate in eating, to eat and sleep alone, and to dwell on the highest thoughts,—this is the teaching of the AWAKENED [the MASTER]."

These wise teachings of our LORD GAUTAMA BUDDHA seem to be entirely disregarded by the majority of the followers of Buddha; for the simple reason that they are not understood. Still they did not emanate from any sensational impulse, such as perhaps may make a vain person think that he is too good to sit at any one's table; neither are they arbitrary orders given for the purpose of practising abstinence or asceticism; but the reason why the great teacher advises us to eat and sleep alone is based upon purely scientific principles and it would be well to study them.

Every one knows that the human body consists of visible and invisible substances. There are the bones, the flesh, the blood, the nerve-substance, the excretions and secretions, which may be seen and felt; next come the secretions of the skin, which cannot be seen, but which can be perceived through the organ of smell. Other secretions and emanations from the body can neither be seen nor tasted nor smelt, but are nevertheless substantial. One of the most common of these secretions is *carbonic acid gas*. This in its pure form is a colorless gas, which is so heavy that it can be poured from one glass into another. If carbonic acid gas were poured into a tumbler on your table, its presence would be invisible to you and the glass would

seem to be empty, yet the gas would remain there, and if a small animal were to be put into that seemingly empty tumbler, that animal would die immediately; because *carbonic acid* is one of the most poisonous gases.

But there are emanations of the principles which constitute Man, which are much finer than invisible gases and are yet more potent and powerful and which cannot be seen or smelt, but which are only perceptible to the inner sense or so-called clairvoyant vision. From the fingers of every man, from his eyes and from other parts of his body there is a continual flow of an invisible fluid, which has been called magnetism, and whose qualities may be extremely injurious to sensitive organizations, when it proceeds from a low, vulgar and selfishly disposed person. No one would allow another person to soil the food he eats, and yet what can be more disgusting to a sensitive person than the impure although invisible magnetic emanations of an animal man.

Clairvoyant people can see these emanations, and they unanimously describe them as follows: On the top of the head where the moral faculties are located, these emanations are (in moral people) of a beautiful white color; over the region of benevolence the light has a green tint. On the back of the head in the region of selfish propensities, the light is of a red color, which grows darker as it descends, until at the base of the occiput it resembles a dark or black cloud. The intensity of these colors varies in proportion to the intensity of the desires of the individual. In evil-disposed persons the dark emanations preponderate; in those who are well-disposed the light colors are predominant.

From the various parts of the body similar magnetic emanations are continually streaming, impelled by a varying degree of force; they are in a mixed dinner party poured over your plates and your food and with the food are taken up into your system; so that if you eat with another person, you actually eat a part of his body and he eats a part of yours; because the magnetic

emanations coming from bodies originally belong to the latter.

What has been said in regard to eating is equally applicable in regard to sleeping. If two or more persons sleep together in the same bed or in the same room, they mutually inhale each others impurities, and as persons during sleep cannot make themselves positive and by an exercise of their will repel the magnetic influences of others, but are more passive and susceptible than when awake, so the proximity of impure persons is still more dangerous to them during sleep than when they are awake.

Many other reasons may be given, why we should not eat or sleep in the presence of physically or morally impure persons; but the above is universally applicable and therefore sufficient to prove that the custom of eating and sleeping in the company of strangers is not to be recommended. But why should we eat or sleep in the presence of friends and acquaintances? Eating and sleeping are unavoidable necessities of the animal nature of man. Why such necessities should be attended to in crowds, or why others should be invited to witness such exhibitions is difficult to explain. The acts of introducing food into the cavity of the mouth and of masticating and swallowing have usually nothing very graceful or beautiful about them, neither do these acts increase the fluency of speech or facilitate conversation. Low natures, who find happiness in the gratification of the animal appetites may find pleasure in gratifying those appetites in public or in company; but the wise, who do not live to eat, but eat to live, will prefer to waste as little time as possible in attending to the demands of their physical organizations. There may be no harm in eating in the company of congenial friends; but we cannot see any necessity for it.

Neither are those who do not wish to follow the Path under any obligations to follow the directions which the MASTER gave to his disciples, not to eat anything after the hour of noon has passed; so that they may not be impeded in their evening meditations by

demands of the digestive action upon the source of vitality.

Those who do not desire any immediate development of their higher faculties are under no restrictions against eating or sleeping in any company they chose; but the true followers of BUDDHA will do well to carry out the injunctions of the great teacher, whose moral doctrines are based upon scientific principles and truth.

New York Times.

"Buddhist" Opera.

POSTPONED from last year, Mr Isidore de Lara's "Light of Asia," was after all performed for the first time in its entirety in public at the Royal Italian Opera on Saturday evening. Mr Mazzucato's very ably written Italian version is in a series of detached scenes, the first being the prologue, announcing SIDDARTHA's birth; the second, His first knowledge of evil when He sees the young peasant murder the old man; the third, the scene in the Court of Pleasure, in which He first meets His future wife, the beautiful Yasodhara; the fourth, in the Pleasure House, where He hears the call of Atman and the Devas to a higher mission; while the fifth tableau is the scene of the temptation; the whole ending with an epilogue, in which SIDDARTHA, now the BUDDHA, preaches the new religion.

It will thus be perceived that this story offers the composer plenty of opportunities for picturesque coloring and contrast. Those opportunities, however, Mr de Lara has not always been able to seize. His music throughout is light, often slight, and pretty, and occasionally there is a decided strain of the eastern element.

But he seems altogether to lack the dramatic instinct, and the situations in which a musician of greater experience and powers would have put forth his whole strength are suffered to pass.

Mr de Lara is at his best in the dances of the nautch girls and others in the Court of Pleasure (in which, by

the way, Miss Mabel Love demonstrated that the modern skirt dance was known to the hindus in almost prehistoric times) while some of the songs placed in the mouth of the hero, and the air in which the Demon in the guise of the lovely Yasodhara seeks to tempt him, are admirable specimens of gallic melody.

The style adopted is, indeed, chiefly french; but the orchestration frequently lacks variety and resource. There is not much doubt that the composer was handicapped by the fact that the music was originally written for concert use, and some of the choruses and some of the very long drawn-out scenes have had to be reduced and revised for the stage.

Sir A. Harris certainly did his best to bring the "Light of Asia" before the public under the most favorable auspices, for the dresses were both tasteful and artistic; the scenery was far better than is usual in operas not intended for a run, while the cast was decidedly a strong one.

The absurdity of producing on the London stage, in the italian tongue, an oratorio by an english composer, based upon an english poetical masterpiece, could, however, hardly be overlooked.

Theirs of Immortality?

WM H. GALVANI.

THERE is nothing particularly strange in the incident related in the *Twentieth Century*, by Dr Edson Smith, that a cooked piece of a man's arm tasted "almost identical with that of healthy pork." How can it be otherwise when in these United States alone according to the most reliable statistics, the hog product for the last year amounted to 785,601,257 lbs, while the number of live hogs left to keep up the supply of this highly flavored [and scrofulous] beast, amounted to over 52,000,000 head!

Under such circumstances there is, to my mind, no necessity whatever to

try a piece of a man's arm to find out that it tastes "almost identical with that of healthy pork."

Any one whose belly does not serve as a grave-yard for all kinds of dead beasts and reptiles, and whose sense of smell is not continually paralyzed, from within, by decomposed carcases, can easily smell the hog of the average hog-eater for quite a distance, without being obliged to wait for an opportunity to taste a piece of his arm or any other part of his body.

[Amen!—ED.]

No-Ammon.

THE VISION OF AN ANCIENT CITY.

BY ST. GEORGE BEST.

WRITTEN FOR THE BUDDHIST RAY.

AT midnight, lo! in mystic trance I saw
The gray walls of an ancient city rise,
Whose grandeur thrilled my soul with awe,
With admiration, wonder and surprise.

Methought a hundred gates of mighty frame
Held all the teeming millions in their fold;
On each I read the quaintly carved name,
Of Osymandias and Busiris old.

By some majestic river's brink uprose
A granite temple glittering in the day,
Before which, hideous in their dumb repose,
Long lines of sphinxes kept the sacred way.

On either side the portal towered in air
Two lofty obelisks of rounded stone,
And close at hand a giant double pair
Of sculptured forms of some most kingly one.

Within the vast expanse full many a score
Of graven columns held the burnished dome,
Whose polished surfaces were covered o'er
With pictured deeds in red and black,
and some

In gold and azure shone upon the walls,
That told of merry wassail and of feast;
And some of wars and battles, strifes and brawls,
And some of sacrifice by king or priest.

Where'er I looked, on propylon or shrine,
On statue, pedestal or architrave,

Or shapes whose use my sense could not
divine,
Or yet on those dumb sphinxes stand-
ing grave,

There met my roving eye on every hand
Uncouth, strange hieroglyphs that filled
the stone,
Of which this only did I understand :
"I AM RAMESES!" this, and this alone.

I marveled what this place might be and so
Full oft the page of olden histories
turned,
To find its counterpart. Years after, lo!
'Twas ancient and egyptian Thebes, I
learned.

Mahayana and Hinayana.

An Extract from a Manuscript by a Japan-
ese Monk, the Rev. Z. Ashitsu, now in
the hands of the Editor.

Buddhism comprehends within it-
self two schools: the Mahayana and
the Hinayana. In the Hinayana
school [which prevails in Ceylon, etc.]
the disciple takes the vows, observes
the Pure Precepts, trains his mind ac-
cording to the BUDDHA's discipline,
and, in this way, attains to the state
of mind called Nirvana. In the Maha-
yana school [which prevails in Japan,
etc.] the disciple aims at the unfold-
ment of his mind, and the perception
of its *inherent* Divine Nature; and this
by the secret seal of the BUDDHA's
mind, which is transmitted to him.

The disciple of the Mahayana school,
being free from discipline and formal-
ities, investigates the BUDDHA's mind,
and searches for, and perceives the very
nature of his own mind.

We Japanese are the disciples of this
latter school; and there are among us
those that have attained unto enlight-
enment.

Although both doctrines were taught
by our LORD the BUDDHA, still we
conceive that it was His intention that
all men should ultimately through the
Mahayana doctrine get the wisdom
and virtue of the BUDDHA, and thus
obtain the fruit of Buddhahood.

Notwithstanding this, many west-
ern scholars imagine that the spirit of
the BUDDHA is to be found only in the
Hinayana school; and that the Maha-
yana is from an exotic, heretic, unbud-

dhistic source.* But this is a mistake;
by which they demonstrate to us their
ignorance of the Mahayana of the
Extreme Orient.

It is not demonstrative of deep in-
sight, to believe that the elementary
and temporal teachings of the Hina-
yana school are the sole divine thoughts
of SAKYAMUNI. Surely not!

The Hinayana school teaches the
MASTER's discipline; the Mahayana,
His mind's seal; and the former may
be included in the latter, but the latter
not in the former.

The BUDDHA's intent was evidently
to disperse the confusion and delusion
which reign triumphant in the Mortal
mind, to make men attain unto the
wisdom and perception of the BUDDHA,
and thus to cause them always to abide
in the Nirvanic state of mind.

The *reason*, which is *partial truth*,
and the NIRVANA, which is ANNIHI-
LATION, now held [in the West] to be
the acme of buddhist wisdom, may suit
Sravakas and Paccekabuddhas, but it
does not suit us, of the Mahayana
school. We believe that they have not
grasped the true spirit of the BUDDHA,
because they have ignored His Maha-
yana doctrine.

Let those that desire to know the
quick and sudden means of salvation,
turn to the principal scripture of the
Mahayana school, the Saddharmapun-
darika sutra [the "Lotus of the Good
Law" scripture] and there learn the
BUDDHA's mind, and the short and sure
way to Buddhahood.

*The scholars and sceptics of the West
believe that the Japanese have, through
some ignorant monk of yore, had a wee bit
of the christian doctrine of the "complete
and sudden" salvation of sinners (as at re-
vivals and on the gallows), through faith in
Jesus (Amida), smuggled into their script-
ures, and that this is the secret of the "com-
plete and sudden" enlightenment and Nir-
vana obtained through the study of and be-
lief in the Mahayana doctrine; that the
Mahayana "Arhats" and "Buddhas" are on
a level with the "saints" and "christs" of
Christian Science; and that if the Mahaya-
na doctrine were productive of the results
claimed by its disciples, Japan would to-day
be a land of wonder-working Arhats and
omniscient BUDDHAS. In short, western
scholars laugh at the bare idea of a pleasant
Mahayanic short-cut to DIVINITY.—ED.

Sighs from the Deep.

A Buddhist Poem. Compiled by Mrs
H. A. Deming. The names of the
authors of the different lines are
given at the end.*

IN this grand wheel, the world, we're
spokes made all ;1
He who climbs high endangers many
a fall.2

A passing gleam called Life is o'er us
thrown,3
It glimmers like a meteor, and is gone.4

Time's but a hollow echo, gold pure
clay ;5
Year chases year, decay pursues decay.6

To-morrow's sun to you may never
rise,7
The flower that smiles to-day, to-mor-
row dies.8

Who breathes must suffer, and who
thinks must mourn ;9
The human race are sons of sorrow
born.10

Born to be ploughed with years and
sown with cares,11
Nurst with vain hope and fed with
doubtful fears.12

And what do we by our bustle gain ?13
A drop of pleasure in a Sea of Pain !14

Tired of beliefs, we dread to live with-
out,15
Yet who knows most, the more he
knows to doubt.16

Alas ! what stay is there in human
state !17
Man yields to custom, as he bows to
fate ;18

Contrasted faults through all his man-
ners reign,19
Distinguished link in Being's endless
chain.20

Princes and lords are but the breath of
kings,21
And trifles make the sum of human
things.22

If troubles overtake thee do not wail ;23
Our thoughts are boundless, though
our frames are frail.24

Time well employed is Satan's dead-
liest foe,25
And specious joys are bought with
real woe.26

The fiercest agonies have shortest
reign ;27
Great sorrows have no leisure to com-
plain.28

One touch of nature makes the whole
world kin ;29
For we the same are that our sires have
been,30

Nor is a true soul ever born for
naught,31
Yet millions never think a noble
thought.32

Good actions crown themselves with
lasting days,33
And God fulfils himself in many
ways.34

Life is but shadows, save a promise
given35
Of change from woe to joy, from earth
to HEAVEN.36

*1Brome. 2Chaucer. 3Story. 4Ro-
gers. 5Wotton. 6S. Johnson. 7Con-
greve. 8Shelley. 9Prior. 10Mallet.
11Byron. 12Brandon. 13J. Peomfert.
14Tupper. 15Holmes. 16Daniel. 17
Dryden. 18Crabbe. 19Goldsmith. 20
Young. 21Burns. 22More. 23Herbert.
24Percival. 25Wilcox. 26Tickell. 27
Bryant. 28Goffe. 29Shakespeare. 30
Knox. 31Lowell. 32Baily. 33Health.
34Tennyson. 35Clark. 36Nicoll.

If only the thoughts be directed to
that which is right, then happiness
must necessarily follow.—*Fa-kheu-pi-u.*

I love living things that have no
feet,...four-footed creatures, and things
with many feet. . . . May all creatures,
all things that live, all beings of what-
ever kind, may they behold good fort-
une.—*Cullavagga.*

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THE BUDDHIST; a weekly magazine, the organ of the Southern School of Buddhism. Colombo, Ceylon.

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